

Shame

Zephaniah 3:11–20 (NKJV)

- 11 In that day you shall not be shamed for any of your deeds  
In which you transgress against Me;  
For then I will take away from your midst  
Those who rejoice in your pride,  
And you shall no longer be haughty  
In My holy mountain.
- 12 I will leave in your midst  
A meek and humble people,  
And they shall trust in the name of the LORD.
- 13 The remnant of Israel shall do no unrighteousness  
And speak no lies,  
Nor shall a deceitful tongue be found in their mouth;  
For they shall feed *their* flocks and lie down,  
And no one shall make *them* afraid.”

### ***Joy in God's Faithfulness***

- 14 Sing, O daughter of Zion!  
Shout, O Israel!  
Be glad and rejoice with all *your* heart,  
O daughter of Jerusalem!
- 15 The LORD has taken away your judgments,  
He has cast out your enemy.  
The King of Israel, the LORD, *is* in your midst;  
You shall see disaster no more.
- 16 In that day it shall be said to Jerusalem:

“Do not fear;

Zion, let not your hands be weak.

<sup>17</sup> The LORD your God in your midst,

The Mighty One, will save;

He will rejoice over you with gladness,

He will quiet *you* with His love,

He will rejoice over you with singing.”

<sup>18</sup> “I will gather those who sorrow over the appointed assembly,

Who are among you,

*To whom* its reproach *is* a burden.

<sup>19</sup> Behold, at that time

I will deal with all who afflict you;

I will save the lame,

And gather those who were driven out;

I will appoint them for praise and fame

In every land where they were put to shame.

<sup>20</sup> At that time I will bring you back,

Even at the time I gather you;

For I will give you fame and praise

Among all the peoples of the earth,

When I return your captives before your eyes,”

Says the LORD.

## SHAME

she not bear her **shame** for seven days?

Nu 12:14 3637

the son of Jesse to your own **shame** and to

1Sa 20:30 1322

the **shame** of your mother’s nakedness?

1Sa 20:30 1322

“Today you have covered with **shame**

2Sa 19:5 954

They were dismayed and put to **shame**;  
 he returned in **shame** to his own land.  
 and to plunder and to open **shame**,  
 hate you will be clothed with **shame**,  
 to **shame** the counsel of the afflicted,  
 Let me not be put to **shame**,  
 Let the wicked be put to **shame**,  
 Let those be clothed with **shame** and  
 because of their **shame** Who say to me,  
 have put to **shame** those who hate us.  
 You put *them* to **shame**, because God had  
 reproach and my **shame** and my dishonor;  
 be turned back because of their **shame**  
 You have covered him with **shame**.  
 with their own **shame** as with a robe.  
 O LORD, do not put me to **shame**!  
 Be put to **shame** and turned backward;  
 “His enemies I will clothe with **shame**,  
 Poverty and **shame** *will come* to him who  
 hears, It is folly and **shame** to him.  
 own way brings **shame** to his mother.  
 uncovered, to the **shame** of Egypt.  
 be, You **shame** of your master’s house.’  
 for the people and are put to **shame**;  
 safety of Pharaoh will be your **shame** And  
 but for **shame** and also for reproach.”  
 They were dismayed and put to **shame**;  
 back *and* be utterly put to **shame**,  
 so that they will be put to **shame**.  
 his companions will be put to **shame**,  
 let them together be put to **shame**.  
 be put to **shame** and even humiliated,  
**shame** or humiliated To all eternity.  
 angry at Him will be put to **shame**.  
 Your **shame** also will be exposed;  
 wait for Me will not be put to **shame**.  
 not, for you will not be put to **shame**;  
 will forget the **shame** of your youth,  
 Instead of your **shame** *you will have a*  
 but you will be put to **shame**.  
 But they will be put to **shame**.  
 you will be put to **shame** by Egypt As  
 As you were put to **shame** by Assyria.  
 “Let us lie down in our **shame**,  
*they spite*, to their own **shame**?”  
 “The wise men are put to **shame**,

2Ki 19:26 954  
 2Ch 32:21 1322, 6440  
 Ezr 9:7 1322  
 Jb 8:22 1322  
 Ps 14:6 954  
 Ps 31:17 954  
 Ps 31:17 954  
 Ps 35:26 1322  
 Ps 40:15 1322  
 Ps 44:7 954  
 Ps 53:5 954  
 Ps 69:19 1322  
 Ps 70:3 1322  
 Ps 89:45 955  
 Ps 109:29 1322  
 Ps 119:31 954  
 Ps 129:5 954  
 Ps 132:18 1322  
 Pr 13:18 7036  
 Pr 18:13 3639  
 Pr 29:15 954  
 Is 20:4 6172  
 Is 22:18 7036  
 Is 26:11 954  
 Is 30:3 1322  
 Is 30:5 1322  
 Is 37:27 954  
 Is 42:17 954  
 Is 44:9 954  
 Is 44:11 954  
 Is 44:11 954  
 Is 45:16 954  
 Is 45:17 954  
 Is 45:24 954  
 Is 47:3 2781  
 Is 49:23 954  
 Is 54:4 954  
 Is 54:4 1322  
 Is 61:7 1322  
 Is 65:13 954  
 Is 66:5 954  
 Jer 2:36 954  
 Jer 2:36 954  
 Jer 3:25 1322  
 Jer 7:19 1322, 6440  
 Jer 8:9 954

We are put to great <b>shame</b> ,	Jer 9:19	954
goldsmith is put to <b>shame</b> by his idols;	Jer 10:14	954
face, That your <b>shame</b> may be seen.	Jer 13:26	7036
have been put to <b>shame</b> and humiliated,	Jer 14:3	954
The farmers have been put to <b>shame</b> ,	Jer 14:4	954
who forsake You will be put to <b>shame</b> .	Jer 17:13	954
who persecute me be put to <b>shame</b> ,	Jer 17:18	954
as for me, let me not be put to <b>shame</b> ;	Jer 17:18	954
that my days have been spent in <b>shame</b> ?	Jer 20:18	1322
The nations have heard of your <b>shame</b> ,	Jer 46:12	7036
of Egypt has been put to <b>shame</b> ,	Jer 46:24	954
Kiriathaim has been put to <b>shame</b> ,	Jer 48:1	954
has been put to <b>shame</b> and shattered.	Jer 48:1	954
“Moab has been put to <b>shame</b> ,	Jer 48:20	954
“Hamath and Arpad are put to <b>shame</b> ,	Jer 49:23	954
captured, Bel has been put to <b>shame</b> ,	Jer 50:2	954
Her images have been put to <b>shame</b> ,	Jer 50:2	954
is put to <b>shame</b> by his idols,	Jer 51:17	954
her whole land will be put to <b>shame</b> And	Jer 51:47	954
and <b>shame</b> <i>will be</i> on all faces and	Ezk 7:18	955
in <b>shame</b> went down with the slain.	Ezk 32:30	954
but they will bear their <b>shame</b> and	Ezk 44:13	3639
to You, O Lord, but to us open <b>shame</b> ,	Da 9:7	1322
“Open <b>shame</b> belongs to us, O Lord, to	Da 9:8	1322
I will change their glory into <b>shame</b> .	Hos 4:7	7036
Their rulers dearly love <b>shame</b> .	Hos 4:18	7036
and devoted themselves to <b>shame</b> ,	Hos 9:10	1322
Ephraim will be seized with <b>shame</b> And	Hos 10:6	1317
My people will never be put to <b>shame</b> .	Jl 2:26	954
My people will never be put to <b>shame</b> .	Jl 2:27	954
Jacob, You will be covered <i>with</i> <b>shame</b> ,	Ob 1:10	955
<b>shame</b> will cover her who said to me,	Mi 7:10	955
yes, gather, O nation without <b>shame</b> ,	Zph 2:1	3700
But the unjust knows no <b>shame</b> .	Zph 3:5	1322
“In that day you will feel no <b>shame</b>	Zph 3:11	954
And I will turn their <b>shame</b> into	Zph 3:19	1322
riders on horses will be put to <b>shame</b> .	Zch 10:5	954
worthy to suffer <b>shame</b> for <i>His</i> name.	Ac 5:41	818
things of the world to <b>shame</b> the wise,	1Co 1:27	2617b
to <b>shame</b> the things which are strong,	1Co 1:27	2617b
not write these things to <b>shame</b> you,	1Co 4:14	1788
I say <i>this</i> to your <b>shame</b> .	1Co 6:5	1791
God and <b>shame</b> those who have nothing?	1Co 11:22	2617b
I speak <i>this</i> to your <b>shame</b> .	1Co 15:34	1791
the things hidden because of <b>shame</b> ,	2Co 4:2	152
him about you, I was not put to <b>shame</b> ;	2Co 7:14	2617b

be put to **shame** by this confidence.  
 you, I will not be put to **shame**,  
 To *my shame* I *must* say that we have  
 will not be put to **shame** in anything,  
 and *whose* glory is in their **shame**,  
 him, so that he will be put to **shame**.  
 that the opponent will be put to **shame**,  
 Son of God and put Him to open **shame**.  
 endured the cross, despising the **shame**,  
 behavior in Christ will be put to **shame**.  
 away from Him in **shame** at His coming.  
 casting up their own **shame** like foam;  
 and *that* the **shame** of your nakedness  
 naked and men will not see his **shame**.”)

2Co 9:4 2617b  
 2Co 10:8 153  
 2Co 11:21 819  
 Php 1:20 153  
 Php 3:19 152  
 2Th 3:14 1788  
 Ti 2:8 1788  
 Heb 6:6 3856  
 Heb 12:2 152  
 1Pe 3:16 2617b  
 1Jn 2:28 153  
 Jude 1:13 152  
 Rv 3:18 152  
 Rv 16:15 808

### SHAMED

away, Lebanon is **shamed** *and* withers;  
 at you will be **shamed** and dishonored;  
 thief is **shamed** when he is discovered,  
 So the house of Israel is **shamed**;  
 She has been **shamed** and humiliated.

Is 33:9 2659  
 Is 41:11 954  
 Jer 2:26 954  
 Jer 2:26 954  
 Jer 15:9 954

### SHAMEFUL

and charges her with **shameful** deeds and  
 he has charged her with **shameful** deeds,  
 away Is a **shameful** and disgraceful son.  
 “But the **shameful** thing has consumed the  
 you have set up to the **shameful** thing,  
 of Shaphir, in **shameful** nakedness.  
 “You have devised a **shameful** thing for

Dt 22:14 5949  
 Dt 22:17 5949  
 Pr 19:26 954  
 Jer 3:24 1322  
 Jer 11:13 1322  
 Mi 1:11 1322  
 Hab 2:10 1322

### SHAMEFULLY

in harvest is a son who acts **shamefully**.  
 man acts disgustingly and **shamefully**.  
 anger is toward him who acts **shamefully**.  
 will rule over a son who acts **shamefully**,  
 who conceived them has acted **shamefully**.  
 in the head, and treated him **shamefully**.  
 beat him also and treated him **shamefully** and

Pr 10:5 954  
 Pr 13:5 2659  
 Pr 14:35 954  
 Pr 17:2 954  
 Hos 2:5 954  
 Mk 12:4 818  
 Lk 20:11 818

### SHAMELESSLY

ones **shamelessly** uncovers himself!”

2Sa 6:20 1540

### SHAMES

954

- 222 בּוֹשׁ (bôš) *be ashamed, put to shame, disconcerted, disappointed.* (ASV and RSV normally translate with the above, or in a few instances with “confound.” Idiomatic usages such as “delay” and “cease” are discussed below.)

### Derivatives

222a בּוֹשָׁה (bûšâ) *shame.*

222b בּוֹשָׁנָה (bošnâ) *shame.*

222c בּוֹשֶׁת (bôšet) *shame.*

222d מְבוֹשִׁים (mābôš) *private parts* (ASV “secrets”). Occurs only in Deut 25:11 as masculine plural *mēbûšîm*.

The primary meaning of this root is **“to fall into disgrace, normally through failure, either of self or of an object of trust.”** Along with its derivatives, it occurs 155 times, all but 25 times in the prophets or the Psalms. No less than 38 occurrences are found in Jeremiah and 20 in Isaiah. The word is often paralleled with *kālam* **“to be humiliated,”** and less frequently with *hātat* **“to be shattered, dismayed.”** As these parallels suggest, the force of *bôš* is somewhat in contrast to the primary meaning of the English “to be ashamed,” in that **the English stresses the inner attitude, the state of mind, while the Hebrew means “to come to shame” and stresses the sense of public disgrace, a physical state.** Likewise, in Akkadian the G-stem of this root means “to come to shame” and the D-stem “to put to shame.”

*bôš* and its derivatives are used in five somewhat distinct ways. First, it is used idiomatically **to express long delay or cessation.** In Jud 3:25; II Kgs 2:17; 8:11 it is used to express the sense of confusion which either the waiter or the waited upon feel when a delay becomes excessively long. The two occurrences of the Polel form are also used to express this idiom, e.g. Ex 32:11 where the people of Israel say that Moses was “ashamed” (ASV and RSV “delayed”) to come down from the mountain.

While the idiomatic use of *bôš* to express cessation may be related to the above, it is more likely that it represents an interchange in meaning with *yābēš* “to dry up.” Four of the five occurrences of this usage are in Joel 1:10–17 where Hiphil forms indistinguishable from those of *yābēš* are used. (Cf. Gesenius-Kautzsch-Cowley, 2d ed., p. 220.)

The second usage of *bôš* expresses that sense of **confusion, embarrassment, and dismay when matters turn out contrary to one’s expectations.** Thus, Job speaks of the shame of the caravaneers when they do not find water in the expected place (6:20). So also, Israel will be shamed when God cuts off the rain (Jer 14:3). In a more profound sense, Israel and the nations will be shamed by their idols when they fail them (Isa 42:17; Jer 22:22; Hos 10:6).

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<sup>1</sup> Thomas, R. L., The Lockman Foundation. (1998). [New American Standard exhaustive concordance of the Bible: updated edition](#). Anaheim: Foundation Publications, Inc.

The third usage and the one that is most common carries the above **thought further expressing the disgrace which is the result of defeat at the hands of an enemy, either in battle or in some other manner.** In particular, the awful shame of being paraded as captives is thought of (Mic 1:11; cf. also Jer 2:26). Involved here are all the nuances of confusion, disillusionment, humiliation, and brokenness which the word connotes. The prophets normally use the word with this sense, promising Israel that unless she repents and turns from her idolatrous ways, she will certainly experience the shame of defeat and exile. (Cf. Isa 1:29; 30:5; Jer 2:36; 9:19 [H 18]; Ezr 9:6; Dan 9:7, etc.)

Intimately associated with this third use of the word is the question of trust. **If Israel seeks to insure her own glory by refusing to trust in God but rather trusts in idols (Isa 1:29) or in foreign nations (Isa 20:5; 30:3,5), she will not get glory, but shame and disgrace.** On the other hand, if one will humbly submit to God, he will find his true glory, for God will not let that person come to shame (Isa 29:22; Joel 2:26, 27; Zeph 3:19). It is this promise of which the Psalmist continually reminds God (Ps 25:3; 31:17 [H 18]; 37:19; 119:46).

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Fourthly, shame results from imprudent or immoral action. This use is found in I Sam 20:30. From Saul's perspective Jonathan made a fool of himself not only by committing a grave injustice against the reigning king, but also by jeopardizing his mother's position who would become part of David's harem. Likewise Joab accused David of not thinking things through and thus acting foolishly (II Sam 19:5 [H 6]). But this usage is largely restricted to Proverbs. All the occurrences are Hiphil participles in references which **describe explicitly or implicitly the actions of those who bring disgrace upon their parents or spouses** (Prov 10:5; 12:4; 14:35, etc.).

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Evidently this sense of horror over idolatry accounts for the transmutation of the names of Saul's sons Ishbaal (man of Baal) and Mephibaal (utterance of Baal) into Ish-*bošeth* (man of shame) and Mephi-*bošeth* (utterance of shame, II Sam 2:8; 9:6, etc.). This substitution of "shame" for "baal" has a further development in the substitution of the vowels of boshet in other words. Thus, it is probable that molech is the word for "king" *melek* (i.e. the divine king) with the substitution of other vowels. Indeed, it may have been pronounced boshet. In the same vein, sikkut and kiyun may be vocalized from *šiqqûš* "abomination" (Amos 5:26).

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**Bibliography:** TDOT, II, pp. 50–59. THAT, I, pp. 269–71.

J.N.O.

בָּזַ (baz). See no. 225a.<sup>2</sup>

1322

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<sup>2</sup> Oswalt, J. N. (1999). [בּוֹשׁ](#). R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 97–98). Chicago: Moody Press.

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